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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR,

UNITED LODGE OF THEOSOPHISTS

Theosophy Hall, 33rd and Grand Ave., Los Angeles, California, U. S. A.

A U M

Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

—BRIHADARANYAKA UPANISHAD.

THEOSOPHY

Vol. XV November, 1926 No. 1

THE RISING CYCLE

SURVEYING the field of battle of the Theosophical Movement in this, the beginning of the Third quarter of the centenary cycle inaugurated by H. B. Blavatsky in 1875, what is to be seen? Much that, on the one hand, may easily give rise to great despondency in the heart of the True theosophist or, on the other, rouse high the martial ardor of every warrior to pour the full tide of his devotion into the acceleration of the Rising Cycle.

First, it will be noted from the two articles republished last month that the mission of H.P.B. is not the first nor will it be the last in the long series of *cyclic* efforts, variously called. We do not here speak of the *continuous* work of the Lodge of Masters carried on by the First and Second Sections of the Theosophical Movement, for that is, and always has been, esoteric.

The work of H.P.B. in 1875 and after was *public,* and was but a repetition in an ascending scale in the West, of the great and little known Mission of Tson-Kha-Pa in Tibet in the fourteenth century (the twentieth of the Buddhistic chronology), and was, therefore the fifth in succession to her unknown predecessors.

Tson-Kha-Pa, it was affirmed by H.P.B., was in sober fact Gautama Buddha reincarnated to reform Buddhism in its stronghold. What was the necessity for reform by Buddha of *Buddhism,* presumably his own teaching transmitted safely and increasingly down the centuries by his disciples and their followers? The reform was necessary because, in the Shadow of his great Name, and under cover of his teaching of the Law, Buddhism had long ceased to be Buddha-ism. Its priests and its laymen, from the Dalai-Lama down to the meanest monk who turned for hire his "prayer-wheel" in response to the ignorant peasants' plea for salvation—all, all had become corruptive and corrupted.

Tson-Kha-Pa showed the false teachers for what they were—

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Bhons, "Red Caps," *Dugpas.* Amongst the few remaining faithful, if ignorant, he reinstituted the pure service of devotion and gave them for guidance the *Lamrin Compendium.* In Western religious cycles this was paralleled by the Mission of Jesus, who gave to the Jews a "New Testament," confounded the Sanhedrim, and drove the "money-changers" from the Temple. An earlier parallel still is to be found in the great Hindu epic, the *Mahabharata,* with its long series of cyclic occurrences culminating in the *Bhagavad-Gita.*

The condition of degeneracy into which Tson-Kha-Pa, or Buddha, found that his teachings and practice had fallen is, again, paralleled by the twenty centuries of ecclesiastical usurpation and decadence which have followed upon the Mission of Jesus. The parallel in the West to the work of Tson-Kha-Pa is to be seen in Martin Luther's Reformation which, notably, occurred at the same period. Perhaps it was with this in mind that Mr. Judge took occasion specifically to refer to Luther's Reformation in "The Theosophical Movement." At all events the action of the Boston Convention in April, 1895, and Mr. Judge's two documents cited make clear, both in general and specific terms, that Masters never cease working; that the Theosophical *Movement* is, therefore, spiritual in origin and basis as well as in purpose, and that it is continuous and universal. Moreover, he takes occasion to point out that it is not limited to teaching efforts only, but to practical everyday affairs. The Adepts are declared to have had a hand in the formation of the American Republic, which also was made possible only after a great internecine war, as was the liberation of the black slaves. A clear and highly important application is deducible by the most ordinary mind from Mr. Judge's article; it is vain to identify the channels of The Theosophical Movement with any particular body or instrument once the Messenger has fulfilled his Mission and departed. The inspiration ceases to flow through any body or person the moment that instrumentality or agent seeks to turn it to personal or party profit, or goes outside the lines laid down alike for their protection and that of the Movement itself. Many, in the past and in the present, were once fit and useful channels, great or small, for the inspiration and flow of the Theosophical Movement. They, in the words of H.P.B., "lost their moral balance unconsciously to themselves," and the great Movement passed them by, whether the fact were known or unknown to themselves and others.

Those, then, who go by names, forms, and appearances, and select this or another society or leader because once a channel for the flow of the Movement, or because they claim inspiration or exclusive delegation, are certain to be deceived to their sorrow later

on. With this application in mind the humblest Arjuna will detect, once and for all, the pretence and fraud in all claims to be the "Successor" of H.P.B.; all "Messages from the Masters of H.P.B.," which go against *her* Message and Mission; all grandiose talk or talkers about "progressive revelations in extension of the Message of H.P.B."; anybody or any body which professes to be *the* channel of the Movement, whether such pretender calls himself *the* agent of the Masters, or names itself *The* "theosophical society." *"Theosophist is who Theosophy does,"* was H.P.B.'s canon of identification; and, "There is no longer a Parent Theosophical Society, the name is simply a mask and—*a sham.*" Thus she wrote in 1888 and 1890. Let, then, those who will, call themselves the "Successor" of H.P.B.; let those who itch for attention and followers hand out their "message"; let the sects and the secretaries name themselves *The* "theosophical society"; let those who still long for a Personal God and a personal carnalized Savior go running to meet their "coming Christ." They need not be named, for they brand themselves. They are *outside* the movement.

But let all those Arjunas who have Devotion and know their own confusion as to the course they should pursue, turn to the writings and examples of H.P.B. and Judge in similar crises, *as to a personal Book* of instruction and guidance. They will find there, in recorded teaching and recorded history, both precedent and practice to guide them, so that the new wine of their Devotion need neither be spilled nor poured into the old bottles of guile. In surveying the field of battle, once we have decided to fight in this War, what are the lessons of the immediate present we all require to learn, and how shall we find them in the Teachings?

"The first two steps," says *Light on the Path,* "are *negative.*" The first is to *know on which side we are fighting;* otherwise, we may waken, *after the battle is over,* to the knowledge that during the period of combat we were, in spiritual fact, fighting on the wrong side. Does this seem incredible to us? Then it is the proof positive that that is our position today. Let us see.

We all make much of our *sincerity,* our motives, and always doubt the motive and sincerity of those who are in opposition to *our* point of view. This is not *clairvoyance*—it is the darkness of utter ignorance. Every man is sincere, every man has what *to him* is a "good motive," *i.e.,* reason, for whatever he believes or thinks or does. If these motives, these reasons, were in point of spiritual fact what we esteem them to be, there would be no War: it would be over. We all have good reasons for our bad judgment, because we do not see clearly which is the Light and which is the Dark side of Nature and our nature. The bigots of all time, the Fundamentalists of our own, are just as sincere as their antithesis, the

Modernists or Liberalists—perhaps more so, for the genuine Fundamentalist is as ready to be burned as to burn. The Materialist is just as sincere as the Religionist, and stakes his all on the purity of his motives, the rectitude of his perceptions, the *lawfulness* of his conduct of the business of Life. Those who blow cold are just as "sincere" as those who blow hot—and both of them stand a chance of finding out, when the battle is ended, that they were on the wrong side. Negative knowledge this, but knowledge—and a warning for the future. The lukewarm, those who try to blow both hot and cold, to ride with the hounds and run with the hare, are sincere, too, *in their way,* but they have not even progressed to the point of those who have taken sides, albeit the wrong side. When the time of battle comes, many are those who try to practice what they call brotherhood, by refusing to take sides. Although the War is on, they continue to cry "Peace, peace," and to play the part of neutrals, so as to *hold commerce* with both sides. This simply means that they are still convinced *they* can achieve the impossible: "The Self of Matter and the SELF of Spirit can never meet," says the *Voice;* "one of the twain must disappear. There is no room for both." The mass of members of the human family, and therefore in the churches as in the affairs of every-day life, in science and education, in the Theosophical Movement, are lukewarm in all their relations. Spiritually, they belong to the "failures of the past," those low grade Monads of the decadence of the Fourth Race, which, says H.P.B., comprise three-fourths of the humanity in incarnation during this, our Kaliyuga, or Black Age. These Egos are not "feeble-minded"—far from it, in many cases. It is their *Will* which is infirm—devoid of Spiritual fire. Such men and women form the passive majority in the various theosophical, mystical and occult societies and associations. Like the spectral shapes which drift from séance-room to séance-room, attracted by the necromancy or strong desires of the sitters, these embodied "ghosts" flit from leader to leader, from one association to another, always caught and held by the magnetism of another or others whose Desires are stronger than their own but of the same nature. Such Spiritual existence as these poor human moths enjoy is always vicarious: they live and move and have their being in the magnetic auras of stronger natures, hence are ever on the lookout for a Guru, a guide, a control, a Savior, embodied or disembodied, past or "coming." Such Devotion as they have is worse than wasted, spilled upon false altars.

The plain Truth is, that under the canons of identification laid down in "The Theosophical Movement," all these deceivers and deceived are on the wrong side in the Great War, as were the "near relations, bosom friends, tutors, preceptors, leaders" to whom Arjuna had been wont to look with reverence and respect, as told in

Bhagavad-Gita. All these members of the various societies, churches, whatnot, are, *spiritually,* our brothers because they are all Monads or Souls in Evolution. Intellectually and practically they are our "enemies," because they are on the side of the Self of Matter, *our* "enemies" because we have not yet conquered them. All those we meet *in* the Theosophical Movement, just as truly as among those outside it, are "friends" or "enemies" because they are on one side or the other in the great War, which is but another name for that Movement itself. If they are not "for" H.P.B. and her Mission and Message, then they are "against." If the True Theosophist looks to *see* he will see the various "theosophical" sects and sectarian doctrines for what *they are,* not what he has fondly imagined, or what they claim to be. Then what is he to do? Every Messenger, not H.P.B. and Judge alone, says *"come ye out from among them,"* if you would fight on the Right side.

If anyone doubts that *his* society or association is on the Left side, let him start boldly but considerately to proclaim H.P.B.'s Message and Mission, to point out what *She* taught and did, in comparison with what is being taught and done in her name or in that of her Mission and Masters—and see whether he is welcomed, whether he is accorded the same freedom of platform and utterance, or whether he is at once charged with "attacking" some present-day "leader" or "successor," or "initiate" and *his* or *her* exposition and practice of "theosophy." He will find, in astonishingly short order, that he will be "read out of the party" if he rebels against "voting the ticket straight," or questions by comparison the wisdom of the "caucus."

Commerce with those of other mind than our own is not merely permissible but wise, *in times of peace,* but when War is on, it becomes "trading with the Enemy"—an act of Treason, conscious or unconscious; as much so as a deliberate going over to the other Side, for it aids, if it does not abet the Enemy. In the First quarter of the Movement it was a time of "peace," as nearly as any peace at all was possible. The Second quarter was the period of the "wandering in the wilderness" for all Theosophists who had not already made their choice, whether for or against H.P.B. and her work. But this Third quarter is the cycle of Incarnation, as was the Third Round and the Third Race. It is the period of War, whether the Theosophical Movement *of H.P.B.* shall triumph, or those spurious *movements* represented by the dozen-and-one "theosophical" societies and followings.

Certainly there has been a vast departure from the original teachings, the original aims and purposes of H.P.B., her Masters, and those associated with Them. Those departures have been brought about *insensibly to themselves* by students who, because

they were at all times *sincere,* never doubted that they were all along on the Right side. The generation of to-day, approaching Theosophy and the Theosophical Movement, find themselves of necessity in the by-paths of one or another of these departures. The question for each such True Theosophist is, Which way am I headed? Are those leaders and societies progressing in the direction of H.P.B.—or away from her example and her Message? He can soon find out by the tests indicated above. Then, when he has assured himself that the progress of these teachers and teachings and societies is *away from* all that H.P.B. held true and holy; when he has lost all faith in the leaders and controlling elements in their respective "theosophical" societies, shall he still cling on, hoping to "reform" them? He only succeeds in compromising himself and pure Theosophy by the unholy alliance. "Of what use," wrote H.P.B. in her article on "Pseudo-Theosophists," "to *give* Truth, and then leave it mingled with error out of mere faint-heartedness?"

The second negative gain from a study of "The Theosophical Movement" is that once Truth is given, every one is free to use or misuse or abuse it. Theosophical teachings, terms, symbols, and so on, are not copyrighted, and can be appropriated for good or evil purposes by whosoever will. It is, then, vain to seek to identify the "Third Section"—the True Theosophists—with *any* organization, or under any nomenclature. True Theosophists there are, in *every* society and walk in life. If it be a fact as well as a phrase that "Theosophist is who Theosophy does," then the only possible Brotherhood possible on earth is the brotherhood of these true Theosophists, by their identity of nature, of aim and purpose, if not of teaching.

In the three decades since the publication of the two articles reprinted last month, the confusion of tongues in the utterances attributed to the Masters of H.P.B., the range of bizarre and contradictory doctrines put forth as theosophy, the welter of pseudonymous theosophical societies, rival and surpass the polemics and the churches which sprang up in the three centuries following the Mission and Message of Jesus. Those centuries of warring priests and priestcraft gave inlet to the thousand year Night of the mediæval age, and ended in the disappearance, utter and complete, of the pure example and the pure inspiration of *that* Message. What True theosophist can doubt that the thousand sects of Christianity are the gigantic Left-Hand Shadow of "the Light of the World"? Who, knowing the facts and in any way capable of reading their lesson, can doubt that the same Shadow has enveloped the theosophical and occult sects of to-day?

The "Letter to the European Theosophists" shows what Judge,

and those who saw with something at least of his inspiration, found themselves compelled to do if they would not themselves become compromisers of Theosophy, or remain supine in the company of those who were determined to turn the Theosophical Movement into channels of *their* choosing, from the course marked out by H.P.B. Those who will not align themselves with the Rising Cycle of the *Movement,* must of necessity find themselves on the opposite arc—that is to say, on the *other side* from H.P.B. and Her Masters.

Help From Masters*

Question—If Masters really exist, why do they not make themselves known to earnest seekers after truth, and especially to such as are working for the good of mankind? And why do they not effectuate peace on earth and right education of the young?

Answer—This question has been very frequently answered, and even by the Masters themselves. As to the last part, they said in the *Occult World* that if it were possible to alter the state of things and to make a peaceful earth and a right humanity without following the law of evolution, they would willingly do it, but mankind can only be altered step by step. They have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge. But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. In the *Path* this subject was discussed in its other bearings. Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without doubt or cavil.—*W.Q.J.*

**The Theosophical Forum,* September, 1893.

SCIENCE AND THE SECRET DOCTRINE

I.

IN the time of H. P. Blavatsky, scientific doctrine concerning the origin of the life of the earth was as rigid and conventionalized as the current religious understanding of *Genesis*—and with about as much basis in fact. It was taught that a solar system originated in the coalescence of a nebula, successive rings being cast off from the central mass in condensation, which later broke up, forming the planetary bodies. Each of these bodies, it was taught, thus originated as a fiery gas, condensing into a molten globe, which gradually cooled, and by degrees gave rise to such conditions as now seen on the earth. It was as blasphemous to question this theory, or the wisdom of its author, Laplace, as to criticise the arch-materialist, Haeckel; both of which crimes against orthodoxy, H.P.B. committed, with a prescience revealed by a long series of subsequent vindications.

> The nebulæ exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It *is* gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it *is* self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present. . .
>
> Another of the fallacies from the Occult standpoint, which are embodied in the modern theory as it now stands, is the hypothesis that the planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas, the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy. *(Secret Doctrine,* 1888, I, 588.)
>
> "Therefore, do they (the Adepts) say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as confidently as they do about the 'central mass of the Sun' whirling out into space planets, comets, and what not . . ."*(S.D.* I, 593.)

This is dealt with in more detail in the original. The nebular theory has been dead for some years now. The true origin of planetary bodies—incomprehensible from the materialistic viewpoint—was hinted at by Madame Blavatsky.

> "We maintain that it (the Sun) evolves out only the *life*-principle, the Soul of those bodies, *giving and receiving* it back, in our solar system, as the 'Universal Life-Giver' . . . in infinitude and Eternity; that the solar system is as much the microcosm of the ONE Macrocosm as man is the former when compared with his own little Solar Cosmos." *(S.D.* I, 593-4.)

The planetesimal theory has replaced the nebular. It teaches

that planets originate as masses torn from the sun by passage of some other heavenly body; these afterwards cool down and grow by accretion of cometary and meteoric masses. This theory is also attended by formidable difficulties. Nevertheless, being half true, it will probably be more long-lived than its predecessor.

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." . . . *"Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds."* *(S.D.* I, 201.)

The assertion that all the worlds (Stars, planets, etc.)—as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis. . . . It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular, respectable citizen of the sidereal family. . . . And what is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! *(S.D.* I, 203-204.)

Thus, following the analogy taught by Theosophy to have sway everywhere in nature, a planet at its genesis possesses as little of the matter that afterwards forms its full-grown body, as does the human infant. Dr. Leason H. Adams and Dr. Ralph E. Gibson have discovered that the chief part of the body of the earth consists of meteoric rock. (*Science,* May 14, 1926.) This goes far toward a 1926 vindication of 1888 Theosophy; but Dr. Frank W. Clark, of the U. S. Geological Survey, does better still, claiming that the core of the earth itself is meteoric. (*Scientific American,* June, 1926.) This would seem to leave little doubt as to the accuracy of the *Secret Doctrine* on the matter.

Probably because of its simplicity, the "straight-line" idea of evolution has a strong attraction for the scientific mind. Until recently it has been thought that the earth evolved toward a continually cooler and more solid state, shrinking in the meantime; just as up to the present time, it is thought that the human body evolved in a direct and continuous line from ape-like forms. The theory is now almost completely dead in geology.

Prof. John Joly, in *The Surface History of the Earth,* reviewed by Dr. Charles Schuchert, in *Science,* May 14, 1926, believes that there is a periodic heaving and subsiding of the earth's surface, each cycle lasting about forty million years. At these times the earth is

liquefied by radioactivity, and its surface contours are changed by attraction of the moon. He considers that continents have a tendency to move westward; which indeed is the fact, though possibly not in the same sense used by Prof. Joly. He thinks also that the radioactive decay of matter was once faster than at present, also that there have been elements which have now vanished. In truth, there have been elements now unknown and unguessed, just as future man will come in contact with substances still remote from his perceptive faculties. But the greatest step has already been taken when science recognizes that evolution is cyclic and not direct.

Prof. Menzies some years ago recognized this same cyclic incandescence and gave credit to the Brahmins for anticipating it in their doctrines.

MONADS AND ATOMS

The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the "Mineral, Vegetable, Animal, (etc.), Monad" are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.—*Secret Doctrine.*

EVERY DAY OCCULTISM

THE title of the first Chapter of the *Gita* has been variously rendered by its many translators and commentators, each in accordance with his wisdom or his predilection.

In William Q. Judge's version this first Chapter is called the Despondency of Arjuna. We think he did so from his knowledge of the nature and needs of Western students of Occultism. In his Notes on the *Gita,* written before he had made his own rendition and when he had before him the translations of Wilkins and Thomson, he called the Gita "a personal book." No other commentator, so far as we are aware, has ever put on record this Initiation into the mysteries of one of the greatest treatises of all time on Spiritual evolution. In the same way, instead of rendering the sub-title of the *Gita* "the Book of Yoga," Mr. Judge incarnates it in the phrase, "the Book of Devotion."

Devotion is something that all men have. As an abstraction it is a Spiritual power, function or faculty everywhere present in Nature. Its presence in the individual is personal to him and may by him be turned to sense, or self, or to wrong pursuits or improper practices. When so used it is given a distinct designation, *Kama,* and becomes not only the passions and desires of the human being from moment to moment and from day to day, but also those deep-seated inheritances from his own past lives and use or abuse of this Power—inheritances which we call his tendencies, and by other names. If such personal use is long-continued it will become in the end his ruling destiny.

The utterances of Krishna, then, were not for the purpose of inspiring Arjuna with Devotion, but to instruct him, now faced with the consequences of the past, how to use this Power for the removal of those self-made obstructions, and in this changed direction of his energies raise himself from manhood to Divinity.

That this divine transformation is not to be achieved after death, or by leaving the body in any of the ways variously designated as "communicating with spirits," "going into the silence," "going into the astral," trance, psychism, mediumship, or by retiring from the world, is clearly shown by the symbolism that Krishna, who was a Master of Devotion, was *in the same chariot* with Arjuna, his pupil in the mighty Art. All commentators are agreed that by "chariot" the human body is meant. If our Devotion is to benefit ourselves and the other members of the human family, it has to be understandingly used in all its potencies here and now by the *living* man, whether Master or man. Why this is so is easily seen. It is only in the embodied man that all the Powers and Forces of Great nature meet and mingle. On no other plane of being can

he contact the whole of nature, both the homogeneous and the heterogeneous, from the Divine to the Infernal; therefore on no other plane can he receive the full award of all his actions, whether good or bad. Here, all the lessons of life are to be learned in their completeness, if they are to be learned at all.

But again, Mr. Judge knew that Western students by their karmic heredity are prone to give all their attention to *effects perceived,* whereas not only are there many, and most weighty, effects not perceived at all in an understanding sense, but every one of those effects, slight, intermediate, or beyond measure, is ineradicably connected with its cause. The cause of every occurrence of the present is rooted in the past, so that this past continually reproduces itself in the personal present, with only those changes which biologists call mutation, that is, the changes due to environment, favorable or unfavorable, which we call opportunity or necessity. This reproduction is simply that from seed, or latency, to stalk and full-grown tree, and so on in an endless cycle of mere repetition. Actions are by us converted into thoughts; those thoughts are thrust aside from our consciousness by other actions and other thoughts, but they do not perish for that, any more than seeds perish when scattered from the stem on which they grew. They fall into other portions of our nature than the physical or personal, as seeds into soil, and in due season or cycle, behold those thoughts reproduce themselves in new incarnations and actions. Man, made of thought, occupant only of many bodies from time to time, is eternally thinking, and that thinking is the cause of his embodiments and all their sequences of action, of pleasure and pain, of good and evil fortune. Among effects not understandingly perceived, and spoken of as most weighty, is the vast difference in the kind of births, bodies and environment in which men find themselves, the vast difference in tendencies of all kinds, the mutations which occur in individuals and species in the same or varying circumstances. Our wisest and most learned men can only take note of the facts and speculate as to their possible meaning, with no great measure of success either in amelioration or prevention—and certainly with no success whatever in the way of real cure of social and individual ills. It has become an axiom in religion, in science, and in everyday life that "human nature cannot be changed." All this gives point to the homely, because applicable wisdom of Mr. Judge's advice to the Western striver for perfection: "Try to see in each event a deep significance, an Occult meaning."

So little are we versed in looking for Causes *in ourselves* for what happens to us as well as what we do, the active and passive phases of the power of Thought or Devotion, that a great Despondency envelops us the moment we try to pierce through the veil of effects to the plane of causes—because all that we can see at first

is the immense and unsuspected array of consequences which intervene between us and the goal; many of them thoughts and ideas still dear to us, now that we see we must not merely part with them for a time, but must destroy them. Although all the other Chapters are called Devotion of one kind and another, this First chapter is entitled Despondency. So overwhelmed is Arjuna, so little versed in the two directions called Cause and Effect, that he decides to give up the battle without a struggle.

But from Krishna's standpoint, although in the same chariot on the same field, not only was there no occasion or room for despondency, but every motive for rejoicing, every reason for the full employment of this power of Devotion. Why? Because he knew that out of death comes life, out of despondency comes Self-energization, when the struggling Soul realizes at last that there is no room for compromise; no use in trying to travel in two directions at once; no possibility of "carrying water on both shoulders;" that the Will, the Supreme Power of Devotion, *cannot* be divided, that it is one and indivisible. Krishna knew that, in the fulness of Time, the battle was joined for Arjuna; no retreat was possible; the issues were made up; there was but one thing to do—"fight out the field," with no quarter on either side.

We are to note that Arjuna's temporary and futile decision was not due to fear of his enemies—but to love of many of them. His despondency was not due to what he saw, but to the way he felt about it. It is never "circumstances" which overwhelm any of us, nor fear of them. It is indecision or futile decision arising from past mistaken direction given to the Will; it is our erroneous sense of our Duty, due in its turn to the false judgments of the past in the matters familiarly called right and wrong. We *want* to do right, and *fear* to do wrong. This anomaly, when produced, as it is in every moment of crisis, is what is meant by Despondency. One who wants to do right, and does it, is never troubled by despondency. One who really wants to do wrong and does it, is never troubled by despondency. It is not even hinted in the *Gita* that there was any despondency whatever in any of the party of Duryodhana, although not only were they on the wrong side, but King Duryodhana himself is voiced as saying that he knew his own army was "insufficient," while he was well aware that the forces of Arjuna were "sufficient." This most astonishing statement, in which lie hidden the keys to many natures and to all popular religions, receives some measure of explanation in a portion of the tenth and eleventh Chapters, and in the description of the "demoniacal nature" in the sixteenth Chapter. But its real validity involves the mystery of the "lower self" in every man, and that mystery, says Mr. Judge, "never was solved for any man; it must be solved by each man for himself." A direct and universal statement on the same subject is that in the *Voice of*

the Silence: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear. There is no room for both." *Maya,* or the illusion of appearances, is a familiar word to Theosophical students. All Maya is a deception, and is due to the power of the Soul itself to "present an appearance," that is, to *take what form it* WILL." That form is all too often *self*-deception. But since the Soul is the Perceiver of all appearances, even of its own deceptions, every soul *knows,* when it faces *itself,* its own hypocrisy and pretences to knowledge, virtue, power, and dominion. No man can "fool himself" or others except by an act of the Will. The party of Duryodhana will always fight, but will never reflect, for "reflection" is the direct perception by the Soul of its own mental and moral nature, as the storehouse of all those seeds of thought once ripened by us on the tree of past lives. Those who read and talk of the "astral" light and nature and the "intoxication" it produces in the unwary soul, may see both in the fighting drunkenness of Duryodhana and the despondency of Arjuna. In the light of the Soul our past becomes luminous with the spectral shapes our thoughts once habited; the Devotion we once put into them, galvanized into new life, re-energizes them—and we, feeling the *void,* are "filled with despondency."

Perhaps Mr. Judge called the *Gita* "a personal book" because it is the autobiography of each one of us. We write its paragraphs and pages with every fleeting thought and impression, seldom or never deliberately re-reading what we have written in order to correct it as we journey through life. With most men the re-reading of this "Life-Ledger" does not, therefore, take place till the hour of death, and then perforce, for the way out of the Soul is through thought, as was its way in to this body of Dhritarashtra. But "Arjuna" is the Student, Western or Eastern, who has decided to do his re-reading and correction of Life's diary consciously, that is by Will, instead of under the duress of death or necessity—to compose his *Bhagavad-Gita* in waking, human life, while in the very chariot, the body and circumstances of everyday existence. Adjustments made here are permanent; those postponed by an "act of faith" in some God or other extraneous power, or by neglect or self-deception, only increase the size and strength of Duryodhana's "army" while we continue our wanderings. There will never come (favorite self-deception) a "more favorable time" than now, for to the WILL, the *Bhima* of Arjuna's army, the only time there is is *now,* the seeing moment of waking life. All other "time" is of Memory and Imagination, and these two "generals," without the Will, are invariably on the other side.

THE DRUZES—THEOSOPHISTS

AT THE very moment when Christianity is rotting from center to circumference, a Christian nation, France, is engaged in the persecution of the Druzes. The following remarks from one who lived in Syria for many years, are more than interesting:

> But they are proverbial, too, throughout Syria, for their beautiful polished manners and their fine, keen intelligence. Not a few of them are excellently educated, and quite familiar with London and Paris.
>
> They are good to look at, too, as well as to listen to, a fine stalwart people, distinguished and dignified, and conceded to be the handsomest in Syria. Drunkenness and gluttony, or excesses of any kind are unknown among them, and self-restraint in all things is their rule. . . .
>
> The moment a Druze speaks you know him by his accurate pronunciation of the gutturals of the Arabic. He never slurs or softens them as many Syrians do. Except for a few such mannerisms, the Druzes have the same customs and speak the same language, Arabic, as all Syrians. . . .
>
> But there is a fly in the ointment of these many admirable qualities, and that is a penchant for taking offense easily and for quarreling. For a great many years they continually had trouble with the Maronites of the Lebanon, a sect that gives allegiance to the Pope, and in 1860, these difficulties came to a head in a religious war between the two sects and then in a wholesale massacre of the Maronites at the hands of the Druzes. . . . *(San Francisco Chronicle,* May 23, 1926.)

More in this than meets the eye, perhaps. The Druzes are much attached to America through an American clergyman, Simeon Howard Calhoun, who was prominent last century in working out a plan of government for the Lebanon, which has operated smoothly ever since 1860.

> The Druzes have, however, never forgotten what is undeniably true, that the French have always been partial to the Maronites because of religious sympathies. Nor have they forgotten that it was due to England's policy—adopted for her own good reasons—that not a single Druze was executed for taking part in the frightful massacre.

Their bitterness was great when the French mandate was declared.

> Still, even then, had the French carried on with justice and wisdom, or at least tact, the Druzes would undoubtedly have swallowed their chagrin. But French methods being what they are, and the Druzes being what they are, there could be only one outcome.
>
> That outcome, whatever way you look at it, is a regrettable business; regrettable that the French have so far forgotten that phrase of their own coining, Noblesse oblige; regrettable that they can deliberately adopt a policy that will turn the splendid spirit and daring of a freedom-loving people into bloodshed and anarchy. It is much more than regrettable.

There is a likelihood that the French animus toward the Druzes is religious, and when their religion is understood, the indication becomes more significant.

The outstanding feature of this religion is that God pervades the Universe, that He is everything, as everything is in Him. Another Druze tenet is the transmigration of souls from one human body to another; and still another is that the spirits of pious Druzes go to China. This connection with China may have come from the belief, common to Druze and Buddhist, in pantheism. Jesus and Mohammed, Druzes recognize as divine incarnations along with Adam, Noah, Abraham, and their own Hakim.

Outside of these few facts little is really known about the Druzes' religion, or about their methods of worship, and this is what they wish. They keep, and they intend to keep, it secret. . . . *(San Francisco Chronicle,* May 23, 1926.)

H. P. Blavatsky, who was a Druze Initiate, said in 1877:

Whoever desires to assure himself that there now exists a religion which has baffled, for centuries, the impudent inquisitiveness of missionaries, and the persevering inquiry of science, let him violate, if he can, the seclusion of the Syrian Druzes. He will find them numbering over 80,000 warriors, scattered from the plain east of Damascus to the western coast. They covet no proselytes, shun notoriety, keep friendly—as far as possible—with both Christians and Mohometans, respect the religion of every other sect or people, but will never disclose their own secrets. Vainly do the missionaries stigmatize them as infidels, idolaters, brigands, and thieves. Neither threat, bribe, nor any other consideration will induce a Druze to become a convert to dogmatic Christianity. We have heard of two in fifty years, and both have finished their careers in prison, for drunkenness and theft. . . .

Mackenzie says they settled at Lebanon about the tenth century, and "seem to be a mixture of Kurds, Marid-Arabs, and other semi-civilized tribes. Their religion is compounded of Judaism, Christianity, and Mahometanism. They have a regular order of priesthood and a *kind of hierarchy*. . . . there is a regular system of passwords and signs. . . Twelve months' probation, to which either sex is admitted, preceded initiation."

We quote the above only to show how little even persons as trustworthy as Mr. Mackenzie really know of these mystics.

Mosheim, who knows as much, or we should rather say as little, as any others, is entitled to the merit of candidly admitting that "their religion is peculiar to themselves, and is involved in some mystery." We should say it was—rather!

That their religion exhibits traces of Magianism and Gnosticism is natural, as the whole of the Ophite esoteric philosophy is at the bottom of it. But the characteristic dogma of the Druzes is the absolute unity of God. He is the essence of life, and although incomprehensible and invisible, is to be known through *occasional manifestations in human form.* Like the Hindus they hold that he was incarnated more than once on earth. Hamsa was the *precursor* of the last manifestation to be (the tenth *avatar*) not the inheritor of Hakem, who is yet to come. Hamsa was the personification of the "Universal Wisdom." Bohæddin in his writings calls him Messiah. . . . Their ideas on transmigration are Pythagorean and kabalistic. The spirit, or Temeami (the divine soul), was in Elijah and John the Baptist; and the soul of Jesus was that of H'amsa; that is to say, of the same degree of purity and sanctity. Until their resurrection, by which they understand the day when the spiritual bodies of men will be absorbed into God's own

essence and being (the Nirvana of the Hindus), the souls of men will keep their astral forms, except the few chosen ones who, from the moment of their separation from their bodies, begin to exist as pure spirit. The life of man they divide into soul, body, and intelligence, or mind. It is the latter which imparts and communicates to the soul the divine spark from its H'amsa (Christos). . . . The morality of the Druzes is strict and uncompromising. Nothing can tempt one of these Lebanon Unitarians to go astray from what he is taught to consider his duty. *Their ritual being unknown to outsiders,* their would-be historians have hitherto denied them one. *(Isis Unveiled,* II, 308-312.)

Their origin is obscure.

As to who they are—one authority speaks of their Arab origin, while another cites the blue eyes and brown hair, so common among them, as evidence of Crusader blood. *(San Francisco Chronicle,* May 23, 1926.)

They are, says H.P.B., the descendants of persecuted mystics of all nations.

"Disproportionate" Time in Devachan*

Question—Since the time spent in physical life is the time of actual progress and the time spent in Devachan is merely a time of rest, or, at most, digestion, why should the law of evolution require such a vast disproportion of time to be wasted in Devachan—a disproportion of something like eight thousand years of rest to less than one hundred years of work?

Answer—The general proportion as I have always known of it between earth life and Devachan is that between 70 years of life and 1,500 years in Devachan. Further it is known that many persons emerge from the Devachanic state very soon after entering it. A reflection on the fact that the years of our life are full of thoughts attached in vast numbers to every single act will show why Devachan is so much longer than earth-life. The disproportion between the act done and the thoughts intimately belonging to it is enormous, and, compared with Devachan as related to earth-life, it is vast. In Devachan these thoughts, which could never find but the very smallest fraction of expression in this life, must exhaust and can be exhausted nowhere else. This is what is required, not by evolution, but by thought itself. And those who have but little aspiration here, who indulge in act more than thought, lay but little basis for Devachan, and hence emerge from it sooner than others.—*W.Q.J.*

**The Theosophical Forum,* December, 1892.

ANCIENT LANDMARKS

X.

Lao Tzu and the Taoists

H P. BLAVATSKY described Lao Tzu as a God-like being and classed him with Krishna, Buddha, and Jesus, who "united themselves with their Spirits permanently" and "became Gods on earth." Such Personages are rare and superior to Moses, Pythagoras and Confucius, who "have taken rank in history as demi-gods and leaders of mankind." Lao Tzu was the resuscitator of Taoism, the practical philosophy and religion of The Way.

Lao Tzu did not invent the Tao; he discovered it—obscured by the weeds of passion and the upas trees of superstition. The ancient and narrow Way of the Heart was lost in the wilderness of China, where a hundred rules of ceremony were observed and, for those who disregarded them—a thousand rules of punishment; but ceremonies failed to control the natures of men and punishments put no stop to treacherous villainies.

Born some fifty years before Confucius, Lao Tzu had to perform pioneering work of an iconoclastic nature—discarding and rejecting books and documents, rituals and sacraments, temporal and religious, non-understandingly believed in by the Chinese to their detriment. The task of Confucius, of codifying the old records for use, became easy and more defined because of the moral courage and spiritual strength which Lao Tzu dispensed by his own strict treading of the Path and his virile exposure of blind beliefs, superstitious practices and hypocritical observance of ritual and ceremony. He, too, preached of the Ancients; in fact, he set the example for Confucius himself; but Lao Tzu's transmission was of Teh—the Virtue of the Heart. Confucius was able to justify the ancient words as Lao Tzu lived them. Among the masses of China, of the eras subsequent to the one in which these two lived and labored, their respective followers brought divisions, and pitted one teacher against another; Orientalists also fail to see the co-operative force at work in the service rendered by these two Sages. Just as in India the bond subsisting between Gautama-Buddha and Sankar-Acharya is not perceived and their later day followers are inimical, so also in the case of Lao Tzu and Confucius. They did not teach opposing doctrines, but complementing ones, though two differing creeds sprang into existence and persist to this day.

The philosophy of Tao was in existence before Lao Tzu. However degenerated and corrupted, it was there. Hwang Ti

(2697 B.C.) is instanced as a seeker of the Tao and was instructed in its mysteries by Kwang Chang-Tze, who practiced Tao (*i.e.*, walked the Path) for 1200 years. The earliest extant treatise of Taoism is *Yin Fu Ching*—the book about the Inner Harmony between the Visible and the Invisible and belongs to this ancient period of Hwang-Ti. This treatise is the Instructions of Kwang-Chang-Tze prepared for his royal pupil. It is a short but profound treatise from which we will extract three verses:

> The nature of man is here clever and there stupid; and the one of these qualities may lie hidden in the other. The abuse of the nine apertures is chiefly in the three most important, which may be now in movement and now at rest. When fire arises in wood, the evil, having once begun, is sure to go on to the destruction of the wood. When calamity arises in a State, if thereafter movement ensue, it is sure to go to ruin. When one conducts the work of culture and refining wisely we call him a Sage.
>
> The blind hear well, and the deaf see well. To derive all that is advantageous from the one source is ten times better than the employment of a host; to do this thrice in a day and night is a myriad times better. The mind is quickened to activity by external things, and dies through excessive pursuit of them. The spring of the mind's activity is in the eyes.
>
> The method of spontaneity proceeds in stillness, and so it was that heaven, earth, and all things were produced. The method of heaven and earth proceeds gently and gradually, and thus it is that the Yin and Yang overcome each other by turns. The one takes the place of the other, and so change and transformation proceed accordingly. Therefore, the sages, knowing that the method of spontaneity can not be resisted, take action accordingly and regulate it for the purpose of culture.

Not only in the writings of his most celebrated disciple, Chwang Tzu (*e.g.* Book 33), but in the records of Lao Tzu himself, we come across the fact of the existence of Tao in antiquity. From the *Tao Teh Ching* itself we learn of the ancient treaders of the Paradoxical Way. It speaks of the age of perfect virtue and of the time "when the Great Tao ceased to be observed." And yet—it makes a pointed reference to the "skilful masters," not only of the old time, but of all times. Sometimes They become known because people arrive at knowledge; most of the time they remain unknown because people are ignorant. Says *Tao Teh Ching:*

> The skilful masters of the Tao in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.
>
> Shrinking looked they like those who wade through a stream in winter; irresolute, like those who are afraid of all around them; grave, like a guest in awe of his host; evanescent, like ice that is melting away; unpretentious, like wood that has not been fashioned into anything; vacant, like a valley, and dull, like muddy water.
>
> Who can make the muddy water clear? Let it be still, and it will

gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.

They who preserve this method of the Tao do not wish to be full of themselves. It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

The Virtue-Age is one in which the Path of Virtue is perceived —the sage gains recognition. The rest is the Vulgar-Age. These alternate. Here we gain a deeper perception and a fresh viewpoint of the adage, "when the pupil is ready the Master appears." The embodied Tao is always in the world; those who recognize the sages usher in the era of knowledge and begin for themselves and the world the cycle of wisdom. The age of Lao Tzu was the age of Buddha, of Pythagoras, of Zoroaster, of Mahavira, of Ezekiel, of Isaiah. To explain the phenomenon of that strikingly remarkable era of great Teachers all over the world in the Way of Lao Tzu would be to say that the vulgar, walking in the Way of Virtue, came to the sages and learnt more of the wisdom; they passed on, off the track of Virtue, forgot the Sages, and fell in the way of vulgarity. In the Vulgar-Age words of wisdom are spoken; in the Virtue-Age, they are lived. As people live Wisdom they meet companions and elders; when they only speak of it they contact passive listeners and child-souls.

The teachings of the Way and Tao existed as words when Lao Tzu incarnated to practice it in life. Here as in the narratives of other Great Lives, psychological and mythical facts have become interwoven; the student of Theosophy will be able to evaluate. In the Taoist traditions there are indications that Lao Tzu practiced Tao in previous incarnations; *e.g.*, as Kwang Chang Tze and as Po-Chang in the eras of Hwang-Ti and of Yao respectively. In the stone tablets of Hsieh Tao-Hang it is said that "from the time of Fu-Hsi down to that of the Chou dynasty, in uninterrupted succession, his person appeared, but with changed names." Like so many other spiritual sages, he, too, was born of a virgin mother who conceived him at the sight of a meteor—"as beneath the Bear the star shone down." He was born with a white beard expressive of his hoary wisdom—"all dragon gifts his person graced and like stork's plumage was his hair." Around him was "purple air which shone bright." His surname was Li, and his name *R*, which means "Ear," and he was called long-eared, symbolic (as in the case of Buddha) of his capacity to listen to the voice of the silence, or the Inner Tao. Details of his life activities are not available, and all that is known is that he spent most of his years in the state of Chou and taught by life more than by lips. He had some connection with the Royal Library of that province. He cultivated the Tao and endeavored to remain concealed and unknown. Very few really came to him, but he accomplished that for which he

incarnated. In a touching fragment, affording us an insight, he says:

> Alas! the barrenness of the age has not yet reached its limit.
>
> All men are radiant with happiness, as if enjoying a great feast, as if mounted on a tower in spring. I, alone, am still, and give as yet no sign of joy. I am like an infant which has not yet smiled, forlorn as one who has nowhere to lay his head. Other men have plenty, while I, alone, seem to have lost all. I am a man foolish in heart, dull and confused. Other men are full of light; I, alone, seem to be in darkness. Other men are alert; I, alone, am listless. I am unsettled as the ocean, drifting as though I had no stopping-place. All men have their usefulness; I, alone, am stupid and clownish. Lonely though I am, and unlike other men, yet I revere the Foster-Mother, Tao.
>
> My words are very easy to understand, very easy to put into practice; yet the world can neither understand nor practice them.
>
> My words have a clue, my actions have an underlying principle. It is because men do not know the clue that they understand me not.
>
> Those who know me are but few, and on that account my honour is the greater.
>
> Thus the sage wears coarse garments, but carries a jewel in his bosom.

He did not die—he disappeared. He was last heard of at the northwest gate of his land, where the warden Yin Hsi recognized him. "You are about to withdraw from the world. Record for me your instructions." Then Lao Tzu wrote that which is famous as the *Tao Teh Ching,* the Classic of the Path of Virtue. In the books of his most celebrated disciple, Chwang Tzu (Book III), there is a reference to the passing of Lao Tzu:

> When the Master came, it was at the proper time; when he went away, it was the simple sequence of his coming. Quiet acquiescence in what happens at its proper time, and quietly submitting to its ceasing afford no occasion for grief or for joy. The ancients described death as the loosening of the cord on which the Tao is suspended. What we can point to are the faggots that have been consumed; but the fire is transmitted, and we know not that it is over and ended.

After the departure of Lao Tzu enormous activity under the general name of Tao took place. As in our own era of H.P.B., half-informed students, failures on the Path of Virtue, money-makers, soothsayers and frauds, deluded large numbers; on the other hand, his seeds of thought fructified the mind-soil of ardent individuals, though most among them were mere speculators. While Chwang Tzu and Leih Tzu and Went Zu endeavored to keep the original impulse unsullied, many well-meaning persons began interpreting and improving the original teachings, till within a century and a half corruption had set in, and a little later Lao Tzu's noble doctrine perished—in 213 B.C., the year when books and Mss. were burnt. That fire, perhaps, was the great reaction from the regions of the astral light to the imprints made thereon by the falsifiers of the doctrine who were indiscriminately accepted by the public at large—in theory, and alas! in practice also. There

is a striking resemblance between the era of Lao Tzu and our own, if we note two distinct features: (1) H.P.B.'s teachings affect an international world; Lao Tzu touched China only; (2) the events which covered a period of nearly 500 years are being precipitated within a single century.

Taoism is the ancient Wisdom-Religion of Theosophy. The Great Ones of yore, the Original Teachers, are thus described and They, as all Theosophists know, exist today and ever will:

> The True men of old could not be fully described by the wisest, nor be led into excess by the most beautiful, nor be forced by the most violent robber. Neither Fu-Hsi nor Hwang-Ti could compel them to be their friends. Death and life are indeed great considerations, but they could make no change in their (true) self; and how much less could rank and emolument do so? Being such, their spirits might pass over the Thai mountain and find it no obstacle to them; they might enter the greatest gulphs, and not be wet by them; they might occupy the lowest and smallest positions without being distressed by them. Theirs was the fullness of heaven and earth; the more that they gave to others, the more they had.

THE LADDER OF BEING

The Doctrine teaches that, in order to become a divine, fully conscious god, — aye, even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god."—*Secret Doctrine.*

A PUZZLE FROM ADYAR

THERE have always been genuine Theosophists in Mrs. Besant's society, well-informed in the teachings of H. P. Blavatsky, faithful to them, and therefore wholly undeceived by the pseudo-occultism and bogus revelations of Mr. Leadbeater and Mrs. Besant. Undeterred by continuous facts showing the futility of all attempts to restore rotting fruit, it is such sincere Theosophists whose continued adhesion to her organization although entirely out of sympathy with its "presiding deities," gives to it its sole lease-hold before the public as "The Theosophical Society" and to its "Arhats" and "Initiates" their sole standing as putative exponents of Theosophy. Without the countenance of these *real* Theosophists, Mrs. Besant's society and its controlling leaders would long since have had to stand or fall on their own merits or demerits. They would have "drifted onto some sand-bank of thought, there to moulder and decay" alongside the hulks of the thousand-and-one other relics of pseudo-messiahs and pseudo-messiahships. All such movements are parasites and lead the same vicarious existence as the *Shells* of the séance-room, thus deluding the uninformed and deceiving the public. They have to be continually exposed for what they *are,* if genuine Students would not, by affiliation and silence, make of themselves accessories to the fact of Spiritual fraud. We all have before us the Teaching of H.P.B., but what of its *application* to these Pretenders? Her *example* should give guidance in this Holy War to preserve the True and expose the False. One such example, among many, was supplied by her in 1890, and is fully treated in Chapter XVI of *The Theosophical Movement.* "A Puzzle From Adyar" was originally published in *Lucifer* for August, 1889. The puzzle from Adyar to-day is still more of a cross-word puzzle than it was in the days of Col. Olcott and his lieutenant, Richard Harte, in *their* attempt to set up a Pope and Papal Authority at the "Head-Quarters of the T.S." As many Students of to-day have no access to the long out-of-print files of *Lucifer,* we republish herewith the verbatim text of "A Puzzle From Adyar."

WHEN the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, the *Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Œdipuses of the Society.

Now what may be the meaning of this extraordinary, and *most tactless "sortie"* of the esteemed *acting* editor of our *Theosophist?* Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication

with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called "Kooth-oomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T. S. and "Mme. Blavatsky dethroned." Is it this that "Richard Harte, acting editor of the *Theosophist,*" sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of the *Theosophist?*

A DISCLAIMER

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the "Head of the Esoteric Section," answer:

1. Mr. Bertram Keightley's letter, though containing the truth, and *nothing but the truth,* was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.

2. Fellows of the E. S. having to be first of all Fellows of the Theosophical Society, what does the sentence "Fellows known to be members of the E. S."—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of *"arbitrary and underhand proceedings"*—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the "British or the American Section," and even the "Blavatsky Lodge" of the Theosophical Society wanted to "boss Adyar." For this is what is said in the *Theosophist* in the alleged "disclaimer":

> Mr. Keightley tells this Commissioner that he must not believe *"that the Esoteric Section has any, even the slightest, pretension to 'boss' the*

Theosophical Society or anything of the kind." Again he says: *"We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be."* And yet again he says: *"I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T. S."*

Amen! But before I reproduce the acting editor's further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because *qui s'excuse s'accuse*—it is no criticism to show that it contains that which I would describe as a meaningless *flap-doodle,* or, rather, a pair of them, something quite pardonable in a private and hastily-written letter, but quite unpardonable and grotesque when appearing as a published *document.*

1st. That the E. S. had never any pretensions to *"boss* the T. S." stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B. alone being responsible for its members,* as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, *as a Society,* least of all to Adyar.

2nd. It is pure nonsense to say that "H.P.B. . . . is loyal to the Theosophical Society and to *Adyar"* (!?). H.P.B. *is loyal to death to the Theosophical* CAUSE, *and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to *represent* that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T. S. *disloyal,* will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are

wherever the President is," as stated in the rules. To be logical, the Fellows of the T. S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous,* as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

> It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal,* will cease to appear.

The "private circulars" of the E. S. have nothing to do with the acting editor of the *Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"* she will say so openly and to their faces. Because (*a*) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases;* and (*b*) for the simple reason that she recognizes but one person in the T. S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account *of a sacred pledge,* neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings,

* Or "Commissioners" of whom Mr. R. Harte is one. [Ed.]

and the supposed and real dissensions in the Society. Let every one know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now being a most devoted fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a foot-note that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time some one should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, any one. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society?" Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist?*

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these

years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me.

H. P. BLAVATSKY.

PERCEPTION IN KAMA LOKA*

Question—Are the majority of people, those who are neither very wicked nor very spiritual, conscious in Kama Loka that they are dead; and are they able to see the Kamic sights with which it is said to be filled? I have read Stanton's "Dreams of the Dead," and although I cannot accept all he says, the information gained from other sources has been too meagre to permit of my discriminating accurately between what is true and what is false.

Answer—Precisely as physicians know that every human body has its own physical idiosyncracies, which are well known in their effects upon and relations with medicine, so in the state after death the idiosyncracy of the person has an effect upon the state there. There is no positive or definite rule which applies invariably to every being after death. Consequently there are many different kinds of states in "Kama-Loka". Some people are aware that they left the earth, others are unaware of it; some are able to see those they have left behind, others not; and certainly everybody in Kama-Loka is able to see all that pertains to the particular division of that state in which he may be at the time. Mr. Stanton's book is excellent in many respects, but cannot be exhaustive. What he describes is beyond doubt what happens to some persons in Kama-Loka, but he by no means describes all the possible cases or facts of that state. But one thing may be asserted as positively so, or else the whole system is at fault, and that is that the being in Kama-Loka sees whatever pertains to the state in which he is, as it is all a question of state.—*W.Q.J.*

**The Theosophical Forum*, September, 1893.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

THE boys were all but ready to roll into their blankets for the night, after a day of swimming and sailing and working on the beach cabin. But the night had brought crisp searching air and the need of toasting by the fire of sea-drift logs, while the talk drifted or eddied or whirled with the changing lights and shadows.

"Queer, that never a log—but a gas-log—will burn alone, fellows," began Ted Ames.

"Yes, but why do logs burn at all?" John Ellis added to the half spoken query. "Where does the fire come from? And where does it go, when the flame has passed out of sight?"

"The Zoroastrians of olden days knew, and the Fire Philosophers knew. If they knew, the answer must be in Theosophy now," said Richard Mann.

"Well, it looks to me as if all we need to do is to call the One Life the One Fire, and we could answer very nearly all the questions we could put ourselves," put in Tom Hornsby.

"On that basis, then," Ted took up the idea, "the air is only a kind of fire; the water is only a sort of liquid fire, and the earth a solid fire. Why, don't you know they say the reason rocks don't burn is that there is so much fire in them! The logs must be dying fires that need outside help in order to gain existence in other states of fire. What we see as log certainly becomes gas, smoke, and ashes before our very eyes."

"Maybe it's a foolish fancy," Richard spoke half shyly, "but somehow I always think that the light of the flame is the joy of the lives released from their prison in the dead wood. And that is why people speak of dancing flames."

"Huh! I suppose, Dick, you don't remember that brush-fire we fought up the canyon last summer? Those flames were no dancing *joy*. They were dancing devils!"

"Why not? They were fire—out of *control*."

"But what I want to know is how can there be any fire in cold ashes?" asked Vincent Howard, in an "I've-stumped-you-now" tone.

"Of course, we *say* there isn't," replied Tom. "But, if Life is everywhere, Fire is everywhere, and it's only a matter of degree of activity that makes the differences we notice. The fire in the particles of the ash must be a very much asleep fire, that's all, just as the lives in the log were very much asleep until the lighted kindling

touched it. Those lives were too dead asleep to get *themselves* into another state of fire."

"Say, but I read in 'The Ocean'," broke in John, rather excitedly, "that at the beginning and ending of great cycles on this globe the whole atmosphere is turned into a mass of fire. And what do you suppose Mr. Judge says is the real reason of such a change?"

"Well, I know that these particular logs would never have set themselves on fire," answered Ted. "Human beings who knew how to do it, had to set the fire going in those logs. So, I should think human beings must have something to do with a cataclysm like that, the same as we've been shown they do with earthquakes, and tidal waves and tornadoes and big freezes."

"Right you are, boy. It's not so strange, either, in this case of fire, when you think that people's minds are nothing but forms of fire. Don't the sparks fly, when we get angry? It's a kind of electrical fire, too. A thought strikes us like a lightning-flash. Thoughts—ideas—must affect every atom in our bodies, as well as our minds and feelings: some thoughts must kill as lightning does, and some give new energy, the way the fire of the sea does when we swim in it. Our body atoms are nothing but a part of a great sea of body atoms, and our minds only a part of a great sea of thought and feeling atoms. So, Mr. Judge makes you think of all this, when he says that the very elements change at the same time with the changes of mankind."

"Well, when you come to think of it," pursued Vincent, meditatively, "it takes fire, or heat, to make about all the changes in the elements, just as we see them. If you apply heat to ice, you get water; apply heat to water, you get steam; apply more heat, you get vapor. And the same way, when the earth came into existence, it came from *cold* heat, or radiance, by the heat of friction to warm radiance, or fire. By the fire of more friction, it came to liquid; with the heat of greater friction still, it came to solid earth."

"And there's the other side of it, too," added Ted. "If one log won't burn alone, it's only a reminder that the fire of brotherhood can't be kept burning in the world by one man alone."

"Say," blurted out Tom. "That's what I like about Theosophy. There's nothing mushy about it. It explains things as they are—and you can see *why* a fellow ought to be decent on his own account—not because somebody tells him, 'You must,' and 'You musn't'."

The "to bed" signal broke the pause that followed. And soon the fires of body, mind, and emotions were asleep as in the ash, and the "just boys" here, now Fire Lords were enkindling a superior fire in their "own place."

CONCENTRATION

CERTAIN rediscovered, or half-discovered, secrets of Hatha-Yoga have given rise to innumerable cults devoted to the attainment of one or another personal object through "concentration," or "meditation." Truly there is a tremendous power in the art of concentration, a power of such nature as would be better understood before the beginning of its practices.

Concentration of the right sort produces a Buddha or a Christ. Concentration of the wrong sort—the only kind known to modern exponents—produces a Kansa, a Judas—or a medium.

Concentration, like any other act, implies a subject and an object, an actor and that which is acted upon. Of the many possible fields of application within the human constitution, not one is understood by the modern West. There is concentration upon a special field of nature; there is concentration upon a special object within that field. The desire principle, *Kama,* being the motive power of the average human being, necessarily absorbs ninety-nine per cent of his power of attention. With most this is an aimless flitting from one object of the senses to another. The man selects for himself no special object upon which to concentrate his life's ambition. Life is thus frittered away in the endless pursuit of gratification, with no permanent effect upon character other than a tendency to repeat the process in future lives.

Some few place before themselves the attainment of a definite ambition. If the will be powerful enough to concentrate on that, the ambition is attained. Such men are our modern Morgans, Rockefellers, etc. Such products of the power of meditation also are great artists, geniuses in special lines: powers brought about by one-sided concentration carried out through more than one lifetime. And this likewise is no permanent sowing except for a greater crystallization of the same tendency, the continual repetition of a structure doomed to crumble at the end of each life cycle.

Such material successes know the power of concentration, but they know not the vital distinction between that which is soul and that which is not soul—between the everlasting and the ever-fleeting.

It is said of Buddha, that to become such, the will for spiritual achievement had to be held unbroken through countless incarnations. Not all of us can become Buddhas in this Manvantara; but those who know anything of the reality of spirit understand that the vastest material gain is worthless beside even the slightest modicum of permanent growth. The building of permanence comes not from concentration upon the gathering to oneself of material gains;

it comes from concentration upon the doing of material deeds for the achievement of spiritual ends.

True concentration is of a dual nature: fixed concentration of will upon the efficient doing of whatever lies at hand to be done, and an equally constant grasp upon the true reason for the doing; that reason being the performance of action to the benefit of all beings. Thus one becomes an impersonal force in nature which has no reason to act for itself.

In life on this earth, we find ourselves seemingly chained. This is due to misunderstanding of the object of life and of That which lives this life. To maintain existence, we have to perform actions. Since material life moves forever between the great pairs of opposites, no man can achieve a position of complete freedom from tedious or unpleasant action. Therefore we strive in vain to escape from necessary duties and to follow the lure of desire. Unsuccessful striving results in deeply chafed sores from the binding irons; successful striving but exposes the fact that we have exchanged old fetters for new. Any being performing duty, not for self, but because it is duty, reaches the condition of soul wherein there is indifference as to the nature of action so long as it is action done for the common good. And in so doing, he discovers that the illusion that happiness depended upon sensation is only a dream. True happiness arises spontaneously from within; this whenever the Self is freed from outward-reaching desires.

Physical and mental concentration upon the correct performance of action are necessary in order that the wheel of life may turn smoothly, and the destinies of creatures be not thrown into confusion. Spiritual meditation is to be placed upon Ishwara, the Inner Self, which is "untouched by troubles, works, fruits of works, or desires." This is the road to release from the pains and penalties of selfishness—from the dungeons of human limitation, and from all Karma.

Concentration, then, may be regarded as universal—that which maintains manifestation throughout the term of a cycle, or period of evolution; as Hierarchical within the greater cycle—that which maintains any given state of consciousness and action; and as individual or personal—that which maintains the identity of the being, whether in a given form, a given state, a given Hierarchy, or throughout the entire vast cycle of Manvantara. This latter is Spiritual concentration, whose cultivation is the real Object of all finite existences. It is exemplified in the Masters of Wisdom. Any other form of Concentration is perishable, because only a means to an end itself finite and mortal.

"THE ORGANIZATION OF LIFE"

"THERE must be the freest give-and-take among all these sciences (physics, psychology, and sociology), as well as between them and philosophy, if the best progress in developing the theory of life and its evolution is to be assured. . . .

" . . . a special discipline, at once a branch of biology and of philosophy, must be established, whose function it will be to criticize and amend the assumptions, problems and methods of experimental biology, while accepting from the latter (philosophy) materials for the enrichment of logic, metaphysics and other departments of philosophy."

With the above quoted words Seba Eldridge, Associate Professor of Sociology in the University of Kansas, concludes his nexus of the various plexuses of thought in present day science, as measured and synthesized in his recent important book, *The Organization of Life.** The volume of nearly five hundred pages is a clearly developed and closely woven Treatise admirably and consistently true to its opening thesis. In the *Preface* to the work, the author faces and states the true modulus of all inquiry:

> Scientific enquiry embraces the collection of data on unsolved problems, and the analysis of such data with a view to arriving at correct conclusions on those problems. These two phases of scientific method are inextricably interwoven, and are indeed but different aspects of a systematic procedure whereby problems are solved, and human knowledge extended. . . .
>
> There is a tendency, as methods of observation and experiment are developed, to emphasize the collection of data, and to underestimate the value of a thorough analysis (synthesis?) of the data collected.

So much for the beginning and the end of the author's self-imposed task. The "middle," or body of the work, is equally consistent with the subject taken and the object sought to be achieved. The various hypotheses of modern science, with their supporting data, their conflicts of fact and theory, are presented, in scientific terminology it is true—and therefore technically more or less difficult to the average unorganized vocabulary and mind—but none the less definitely, fairly, and clearly. Out of the existent chaos of contradictory hypotheses—chaos for all its exactitude of facts and terminology—Professor Eldridge emerges with a theory which, apparently, he believes in all good faith to be his own. And so it is; but by adoption, though its true source is unknown to him. This theory he presents with modesty and in the spirit of true philosophy, inviting examination, comparison, discussion, on its merits. What the author's conclusion, from his survey of both the facts and the fancies of our modern scientific *Horatios,* may be clearly summarized in his own words:

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* *The Organization of Life:* New York, Thomas Y. Crowell Company, 1925. Price $4.50.

> The outcome of the investigation is, on its positive side, a pluralistic theory of life and of human experience, which, whatever its merits or defects, appears to be sharply marked off from theories previously propounded.

Studious Theosophists know well, from their examination and investigation in the same scientific spirit of inquiry as Professor Eldridge has applied to modern materialism, that the "pluralistic theory" adopted by him *is the oldest in the world;* both that of Philosophers and of the "multitude." Unlike Professor Eldridge and modern scientists, however, the Theosophist has directed his scientific spirit to the problems of the world metaphysically as the true source of the problems of life physical. Thus, the immense accumulation of physical facts which bewilder the materialistic Occultists of modern science, and which make them employ their minds, and exercise their Reason and Creative faculty, *subordinated* to those facts, is, to the metaphysical investigator, the synthetic proof positive that—

> "all are parts of one stupendous whole,
> Whose body Nature is, and God the soul"

—but not, most assuredly, "God" or the "soul" as limited or defined by any theology of any religion, or the "body" of materialistic science, which, as a compound of conflicting creeds and dogmas, is as much a "theology" as any of the conglomerate of sects called religion. This view of science is not confined to Theosophical investigators of Man and Nature, but is voiced by Professor Eldridge among others.

> . . . materialism represented, historically, an attack on theological and mystical conceptions of nature, and it is even now generally regarded in the scientific world as the only alternative to such conceptions. . . .
>
> The more extreme pretensions of the physical and chemical sciences, together with the materialistic philosophy commonly combined with them, have acquired a momentum that is well-nigh irresistible. This philosophy is held by the average scientist much as a religious dogma, and defended as such. It is, in fact, the religion of modern science, and sanctioned by all those psychological tendencies—suggestion, habit, etc.— which lend support to any generally accredited dogma. So true is this that the belief in materialism is almost exempt, at least in the scientific world, from a critical examination as to its all-embracing validity.

Brave words these, and as true as they are courageous. Nor is Professor Eldridge alone, either in his attitude or in his perception of the metaphysical facts and factors which have produced the "conflict between religion and science"—which conflict, we may feel sure, will never be settled by any surrender to or compromise with the protagonists of theology. It is this attitude and devotion to ultimate, even if as yet unperceived, Truth, which ever distinguish true Science and the true Scientist, however fallible or erroneous may be their human limitations, from the expounders of "revealed" religion; which makes of modern science, despite its "religion of

materialism," the hope of the future. Add to this that the record of Modern Science, like its real parent, ancient Occultism, has never yet been stained by persecution "for opinion's sake," as has religion in all times, and the sympathetic attitude of H. P. Blavatsky and her Masters, as well as their criticisms, may be understood in their several expressions on the subject of "religion" and "science." Opposed as true Occultism must ever be to the materialism of science, it is not less but more unalterably opposed to religion in any guise. The honesty, the sincerity, the integrity, the moral character, the learning and self-sacrifice of a "heretic" has never yet saved him from ostracism, calumny, or the Inquisition of the "orthodox" religionist. Materialism, H.P.B. well knew, represents fundamentally the reaction of the inherently free and inquiring Soul, against the fundamentally false pretensions of "revealed" religion —the only kind of religion the world knows anything at all about. There can be no *science,* no *study* of Nature and Man without entire freedom of mind, no evolution of Intelligence without liberty of conscience. And both these have ever been denied by religions—to their votaries as much as to those who have but sought to probe the foundations of their own faith. The one is a "heretic," and the other is an "infidel"—this has been the dictum of the creeds in all ages; enforced by physical as well as mental and moral torture. Your Doctor of Science may be an empiricist, which but means in its primary sense an experimentalist, but, unlike the Doctor of Divinity, he is not—as yet at least—either a charlatan or a persecutor or a proselyter, driven thereto by the necessities of his own logic.

Professor Eldridge discusses, briefly but lucidly and sympathetically, the possibilities of what is commonly called "psychical research":

> . . . if the chemicals and energies entering into the economy of the organism can exist in an inorganic state, which is unquestionable; and if, further, these chemicals and energies cannot wholly account for their own organization in living organisms, then one or more additional . . . elemental factors must be at work in the organism.
>
> We would remark, further . . . they are in nowise arbitrary distinctions forced by the human mind on reality, but may be said, on the contrary, to be forced by reality on the human mind . . . we can now see no way of reducing the inorganic to the organic, although . . . biological conceptions of some sort will eventually be utilized in the interpretation of inorganic phenomena. Nor . . . can the organic be reduced to the inorganic. It would seem well to admit that distinctions of this sort which we can see no way of overcoming have their counterpart in reality, and not assume ***a priori*** that this is not the case. . . .
>
> . . . Psychical research, so-called, may eventually assume great importance, from the standpoint of the biological sciences, purporting, as it does, to deal with one important group of factors operative in the human organism, after dissociation from the organism.

This is not the place to enter into discussion of the vast range and applicability of the teachings of *The Secret Doctrine* on the various facts and problems—and tentative speculative theories of modern science to account for the one and to resolve the other—but we may remark that, greatly as modern materialism has need of such works as this of Professor Eldridge and of those whom he cites, Professor Eldridge and his associates need still more the embodied fruits of the Wisdom-Religion, so that their labors and their progress may be facilitated by those of their brothers and forebears—the Initiates and Adepts in true Occultism through all the vast Past.

For our fellow students of Theosophy, we might go on for many pages, quoting from Professor Eldridge's book, and drawing parallelisms from the Wisdom-Religion. But enough has been quoted and said, we trust, not only to pay to this remarkable work its just tribute of appreciation and recommendation, but to show also that H.P.B. was speaking *scientifically* when she wrote that "in century the twentieth the Secret Doctrine may become the textbook of science." For Professor Eldridge's conclusions, as well as his spirit and his clarity, are those of a student of the "Secret Doctrine": the voice of a reverent and sincere questioner of the Mysteries.

WHAT IS "MATTER"?

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion"; and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is known so far—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptation of the intervention of our "Nature-Spirits" in every natural phenomenon.—*Secret Doctrine.*

ON THE LOOKOUT

The Age of the Machine

The present tendency in scientific thought is toward an elaborate classification of human traits and human possibilities. In certain sections of the Orient, at the birth of a child, it is customary to call in the village astrologer and have a chart of the infant's future prepared. "That which hath been is that which shall be;" and we have returned to the same system, minus a perception of the human soul, as well as the saving gift of careful observation and common sense. Horoscopes are now being cast by machine, in a Chicago municipal court. We read in the *Literary Digest,* for September 12, 1925:

> Guess-work, the report emphasizes, plays no part in heredity. Characteristics of parents in all of their intricate multiplicity are passed on to children with mathematical precision. What the psychopathic division of the municipal court has done is to start determining by machine what the result in children will be from the crossing of parental traits.

But even materialism recognizes certain difficulties:

> Both involve complicated mathematical determinations. Inheritance follows definite, unchangeable lines. Should parents be alike in all except one characteristic, one-quarter of the children would resemble the father, one-quarter the mother, and half of them will resemble the combined traits of the father and mother. But characteristics vary so widely and run back through so many generations that inheritance becomes a vastly complicated mathematical problem. The psychopathic laboratory of the municipal court, established by Chief Justice Harry Olsen, is particularly determining the inheritability of criminal traits, and for that purpose its machines are used. The laboratory has found, as eugenics teaches, that bad strains in families carry through generations with the same tenacity that good strains do, cropping out from time to time with regularity.

A simple mathematical calculation will show that the ancestry of any individual includes the entire population of the earth a few generations ago; thus the problem—even granted the premises of the eugenists—becomes an impossibility, which indeed the common sense and practical observation above mentioned would demonstrate, if used. These aids to correct thinking, however, at present being placed in the background in favor of "scientific authority," we take pleasure in referring the reader to certain books by *real* scientists: that by Sinnott and Dunn, reviewed in *Science,* Dec. 18, 1925, and "The New Age of Faith," by John Langdon-Davies, reviewed in the *Forum* for February, 1926, which sufficiently show the thinness of the data upon which these materialistic assumptions are based. It is probable, however, that actual evidence and unbiased scientific opinion will have little effect upon pseudo-science which continues its unremitting efforts to enforce this species of predestinarianism upon the unthinking public.

DIFFERENT SIDES

Empirical and inductive science has a very serious defect. It is quite possible to pursue a line of experiment in such a direction that the experimenter gathers unto himself a tremendous quantity of corroborative evidence without ever trenching upon a parallel line of conflicting evidence. This is especially evident in the biological and physiological sciences, and shows forth most strikingly in matters related to the cure of diseases, use of vaccines, etc., etc.

Professor Lombroso's famous fiasco in regard to physical "criminal" characteristics is now very well known. Another minor item turns up in the *Scientific American* for February, 1925. It had been supposed that the formation of the scales of the hairs of animals would show the nature and relationships of animals. By the simple—and perhaps accidental—method of checking up the matter practically, it has been found that the scales vary with the size of the hair and not with the species of the animal, and that different types of hairs may exist on the same animal. The cause of the error is very evident, yet men have been hanged upon scientific evidence of less weight than this; and the veins of the race are being filled with alien, and ofttimes dangerous, animal products through a public and medical opinion built upon equally one-sided evidence.

VACCINATION ANOMALIES

A large number of cases of disaster have resulted from the use of diphtheria vaccinations, in some instances followed by serious and successful lawsuits. Medical science has apparently tacitly admitted that the method has undesirable features by the fact that it is attempting "improvements"—a project being on foot to substitute "toxoid" for "toxin anti-toxin." (*Washington Post,* November 24, 1925.)

There is much ado about the effects of vaccination in eliminating smallpox, but one listens in vain to hear from medical circles any tabulation of the evils resulting therefrom. Such instances come to hand quite frequently, such as the suit of Mrs. Marjorie Ferguson against one Dr. Rickenberger, for $25,000.00 because of illness resulting from vaccination (*Los Angeles Times,* September 21, 1925), or the case of the child, Birdie Lee Bannow, who contracted encephalitis (sleeping sickness) from it. (*Washington Post,* October 3, 1925.) It is noteworthy that the mysterious "encephalitis" has developed only after some generations of the use of vaccines and serums, and in races given to their use.

The long-sought germ responsible for this disease is now believed to have been found in the form of a streptococcus which varies from a filter-passer (invisible microscopically) to a very large size. Filter-passing germs can be introduced *ad lib.* into the human

system, mixed with serums, without in any way being detectable by methods hitherto in vogue; and it happens that some bacteria of this nature, harmless in their primary form, often have the capacity to develop into dangerous forms when transferred into another animal body, *especially that of a higher species.* These ultra-microscopic forms have been found to be the cause of many animal diseases. (League for the Conservation of Health, *San Francisco Examiner,* Jan. 25, 1925; *Science,* Jan. 15, 1926.) They are now suspected of being responsible for a sufficient number of the human.

Peculiar Figures

We learn from the *Cleveland Plain Dealer* for September 14, 1925, that there were more smallpox cases in the United States in 1924 than in any other country, California leading among the States. In the country as a whole, there were more than in British India, and over twice as many as for European Russia. Following California in the United States, were Ohio, Michigan, Indiana, Minnesota, North Carolina, Georgia, Alabama, Illinois, Wisconsin, Kansas, and Oklahoma. Certainly no one could claim that there is less vaccination in the United States than in India or Russia. It is noticeable that in general the States of the United States where the results of medical progress are least utilized and diffused, were those having least smallpox—an anomaly which we do not hear has been explained by medical science.

In *Science,* for February 12, 1926, Prof. Edwin Linton remarks:

> In the Philippines prior to the occupation by the American Army, more than 40,000 smallpox deaths occurred every year in the Islands, and 6,000 deaths occurred annually in Manila. Vaccination was introduced by the Americans and smallpox diminished in the Islands. In 1903 there were 18,989 smallpox deaths, and this number decreased year by year to a minimum of 239 in the year 1916. By that time the effect of the vaccinations performed during the early years of American occupation had worn off, and vaccination had been practically abandoned by the local officials. The neglect of this law enforcement led to a tremendous epidemic in 1918-19, resulting in 60,447 deaths.

After some further evidence along the same line, Prof. Linton says:

> Such facts as these, taken from the recent history of the Philippine Islands, are corroborated by similar experiences in every country where compulsory vaccination has been introduced.

The Professor concludes:

> One would think that such evidence would convince every reasoning person of the folly and harm of opposing vaccination, and I think that where the evidence is properly presented, it does carry conviction. There will always remain a certain percentage of humanity who will be unconvinced, because unconvincible. These are the abnormal, if we are to regard man as being normally a reasoning being.

THE DESIRABILITY OF A MIRROR

A long and rather thorough experience has convinced us that no type of humanity falls so much under the category named by Prof. Linton as the medical man who is inhibited by early training, by personal and professional associations, and by a commitment of individual reputation to certain lines of work, from examining impartially into any controvertive evidence.

The above mentioned epidemic caused 16,447 deaths in 1918 and in 1919 continued with 43,294. Professor Linton remarks that an intensive vaccination campaign in 1923 resulted in reducing the deaths in smallpox for that year to four.

In that case, with the sinister warning of 1918, was no provision made to increase the vaccination during that year, that the epidemic should have become so much worse during 1919?

There is no warrant for the statement that vaccination had been "practically abandoned." Vaccination is considered good for seven years. 1912 to 1917 inclusive, 6,389,891 vaccinations had been performed on a population varying from eight million to ten million, which cannot be considered a "practical abandonment," and in 1917 there were 920,238 vaccinations, which were more than had been performed in 1916, and not far below the number performed in preceding years.

When we consider the case of Manila, we find that in a population of 220,000, during the same years, 455,782 vaccinations, or over two per person, had been performed. Net result: the highest percentage of mortality during the epidemic of 1918 was in Manila which had had, not only the benefit of the above abnormal amount of vaccination, but had been thoroughly sanitated; the lowest percent was in Mindanao, which, being largely Mohammedan, had resisted vaccination more than most other parts of the Island.

In 1920, after 11,357,156 vaccinations had been performed during 1918-19, are recorded 15,857 cases, with 7,197 deaths, a far greater proportion than suffered in other less vaccinated countries at the same time. As though this were not enough, the following remarks are made on page 141 of the Philippine Health Service Report of 1920:

> From the time in which smallpox was practically eradicated in the city of Manila to the year 1918 (about nine years), in which the epidemic appeared certainly in one of its severest forms, hundred after hundred of thousands of people were yearly vaccinated with the most unfortunate result that the 1918 epidemic looks *prima facie* as a flagrant failure of the classic immunization towards further epidemics.

In the above mentioned quotations by Prof. Linton, he notes that among our troops in the Philippines in 1918-19 there was only one case of smallpox among 5,442 men. He does not mention that among our vaccinated troops in the Philippines during 1898-1902,

there were 737 cases, with 261 deaths, representing a mortality of 35 percent, which was practically double that found in the army in the pre-vaccination times.

Whether or not vaccination prevents smallpox, there is plentiful evidence in this and other cases of increased fatality when it does arrive.

From the *New York Evening Graphic,* March 2, 1925, we find that Australia has had but five deaths by smallpox during the last twenty years—and vaccination is not compulsory in Australia.

The Effect of Cleanliness

It is noticeable that in nearly every country where there has been a decrease in smallpox, there has been increased sanitation and a general increased healthfulness in the habits of living going almost *pari passu* with the decrease in disease. Yet when a vaccinationist feels himself impelled to sally forth with couched lance against the ranks of the "antis"—who "are more murderous than savages" in Mr. Rupert Hughes' chaste language—he conveniently forgets the entire question of sanitation.

There has been much propaganda regarding the efficacy of anti-typhoid vaccination in the Army. We have shown previously—from figures by Dr. Raymond Pearl—that typhoid cases have decreased in the civilian population, which does not enjoy inoculation, in practically the same ratio. In the *Scientific American* for January, 1926, occur some charts showing the extent to which typhoid fever has been reduced *by sanitation.* Anti-typhoid work has, in fact, for many years, been one of the prime problems of Civil and Sanitary engineers—a work completely wasted, if one is to accept the implications of the vaccinationist when he discusses protective measures. The statistics of vaccination for smallpox and other diseases bristle with contradictions and unconscious self-confessions.

Prof. Linton, no more than any other earnest scientist, can be accused of deliberately distorting facts or of suppressing opposing phases of the controversy. The explanation of his own psychology, as of that of the emotions of his confrères, is accurately presented by himself in the last paragraph quoted from him.

The Great Cancer Question

A list of the supposed cures for cancer which have been discovered during the past few decades, would be both interesting and discouraging. The result, up to date, is a complete disagreement between authorities.

Dr. James Murphy, of the Rockefeller Institute (*Science,* Jan. 8, 1926), doubts the much touted discoveries of Gye and Barnard,

and thinks that instead of cancer being caused by a virus, it is due to abnormal cell growths.

Dr. Strong, of Washington (*Washington Post,* December 31, 1925), holds that all are immune to cancer except when born with a strain of it in the blood, and that even then, it requires an unusually favorable environment to develop.

Doctors Syderhelm and Lampe find that cancer at low temperature produces a poisonous agent, and they make the more important discovery that foreign tissue, kidney and adrenal gland, for instance, when injected, causes cancer in guinea pigs; a significant experiment of which more anon. (*Science,* August 14, 1925.)

Dr. Thomas Lumsden, of the Lister Institute of Preventive Medicine (London), claims to have found a cure effective on animals, which probably will be found as useless for human use as any heretofore. (*Los Angeles Examiner,* October 19, 1925.)

Arthur Brisbane suggests that an investigation be made of diet, number of unmarried women, and other social statistics, which might enlighten the medical profession. (*San Francisco Examiner,* December 15, 1925.)

So, over and over, many of these vivisectionist cures turn out to be mirages. Insulin, in spite of much advertisement, is no cure, but an inconvenient and dangerous palliative, whose use—and corresponding medical service—is necessary throughout the life of the patient.

The vaunted cure for paresis by malarial infection is now reported by Dr. Sydney Kuh, of Rush Medical College, of the University of Chicago, to be only a temporary check and not a cure (*Washington Post,* November 25, 1925), while the rejuvenation fad can now be said to be completely exploded, the last of the "will-of-the-wisps" followed throughout the ages by the deluded who consider prolonged existence in physical matter to be the greatest of all good.

THE GREAT MENACE OF THE FUTURE

Opinion as to the cause of cancer is in a state of anarchy. There is, however, no disagreement as to its seriousness. Cancer is increasing and becoming more virulent. Dr. J. W. Schereschewsky, of the U. S. Public Health Service, reports cancer mortality as from 25 to 30 per cent higher than it was twenty years ago (*Science,* January 1, 1926), while various other agencies report its tremendous increase. In England, nearly as many men are affected as women, and more die in large towns than in rural areas. (*San Francisco Call and Post,* December 28, 1925.) Other statistics showing the mortality in various countries will be found in *Science,* January 15, 1926. Heart diseases are also on the increase. (*Washington Post,* December 29, 1925.) A report in the *San Francisco Examiner,*

December 15, 1925, shows that cancer is increasing and that the highest death rate is in Massachusetts, with no medical explanation given. South Carolina has the lowest cancer death rate. One more instance of the community having the least benefit from modern medicine, and also having the lower disease rate! The serious attention of the puzzled medical profession is invited to the following points:

1. The history of cancer as a serious disease being practically coeval with vaccination, and their apparent occasional geographical coincidence, as in the report regarding cancer in England and the relative standing of Massachusetts and South Carolina. There seems a sinister connection which should not be overlooked by medical science moved by a *truly* open mind.

2. Filter-passing, or ultra-microscopic organisms are now found to be generally prevalent. Up to the present, there was no means of detecting them in organic matter such as serums and vaccines.

3. It has been established that such bacteria, even when harmless in relatively low animal forms become virulent when transferred to higher forms.

4. There are a tremendous number of occurrences of serious disease and disabilities, with a special reference to circulatory troubles, paralysis, heart disease, etc., following upon the injection of vaccines and serums, and in regard to which attending physicians are unwilling or unable to see a connection. This condition is noticeable in the personal experience of an increasing number of the laity.

5. The presence of foreign matter in the body has been established as a predisposing cause of cancer.

Scientific Recklessness

There is a most serious need for the medical profession as a whole to reëxamine the entire foundation of treatments based upon the introduction of animal substances into the human blood, and for a serious statistical investigation of the connection between cancer, heart disease, tuberculosis, and the said substances.

The vogue of such treatments seems to be passing *crescendo* into the proportions of a craze. From the *Washington Post,* November 24, 1925, we find that vaccination against measles is becoming fashionable. *The Evening Star,* Washington, D. C., December 25, 1925, reports that Dr. Ferran, of Barcelona, is pushing a vaccination campaign in the Children's Hospital in Buenos Aires.

Cure for cancer is being sought almost exclusively along the line of serums at the very moment when there is increasing evidence that serums are a predisposing cause.

CAUSES—BASIC AND OTHERWISE

It is probable that there are many subsidiary physical causes for cancer. Serums and vaccines appear to be a predisposing cause which has gradually permeated the life stream of the race. Many times it has been demonstrated that the lower class of emotions, such as hatred, envy, and jealousy, are also powerful agents. The general unnatural conditions of nutrition, breathing, etc., under which modern civilization exists, must also be counted.

But in the end, all diseases must be traced back to moral causes. Individuals are born predisposed or fated to disease through the working out on the physical plane of the mental deposits brought with them from other lives. Few hesitate to use the results of vivisectionist methods — upon which sero-therapy is almost entirely founded—and thus, exemplifying in practice the doctrine that "might is right," generate new moral causes, or augment the old.

The medical profession, in order to have sufficiently clear sight for a practical application of physical means along the best lines, would have to be possessed of pure motives and a high ethical outlook. But medical men are morally no higher than the rest of the race, and too many wear over their spiritual eyes a cataract brought on by much vivisection practice pursued out of pure curiosity—or the ostensible aim of alleviating the human lot is underlain by personal ambition.

A sarcastic editorial in the *Washington Post,* January 5, 1926, remarks:

> The stupendous importance of the news which has just been made public from Yale University, where the society has been in session, will never be appreciated in this world. Doc Burns, the Cincinnati savant, reported that he had succeeded in grafting "two salamanders, while still in the egg stage," in the manner of Siamese twins, and that he had ascertained through this delicate and useful operation that the "sex" of the stronger invariably predominated to the exclusion of the sex of the weaker.
>
> Dr. Copenhaver, of Rochester, reported the result of his investigations in the direction of transplanting hearts, also of salamanders, "an experiment only partially successful in that it resulted in the death of one species." Once there was a medical student from that same city of Rochester who described an operation in which he had taken part as being "highly successful, except that the patient succumbed." Just how these scientists are to be rewarded for their discoveries will probably be worked out by the authorities of Yale. The compensation should be commensurate with the importance of the work.

The annals of investigation point to too much work of this type carried on for the satisfaction of a morbid—misnamed "scientific" —curiosity.

In *Science,* December 18, 1925, we read of a controversy between Doctors W. J. MacDonald, A. A. James, and N. B.

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Laughton, regarding a remedy for high blood pressure, which is justly commented upon by *Science* in the following terms:

> Officials of Canadian universities who have followed the dispute express disappointment at the attitudes of the two factions, indicating that the altruistic spirit with which a medical discovery should be regarded, has long since been forgotten. A similar lack of harmony marred a previous important discovery, it is stated.
>
> The incident will have the unfortunate result of cluttering scientific literature, already appalling in its volume and complexity, with the half-considered and unconfirmed conclusions of individuals anxious to ensure priority. Fear is also expressed that co-operation, essential for rapid progress in this field of science, will be entered into with increasing diffidence.

This is not a high basis of action; and in a universe of law, results flow downward through the mental and physical from the moral plane.

Needed Reforms

First of all, before the physical ills of mankind are appreciably ameliorated, their basic source must be recognized and it must be understood that it is moral in nature, whether in this incarnation or dating back to previous ones. Were physicians to spend as much time in emphasizing right conduct, clean and self-controlled living, for preventives, as they now do in useless palliation of the resulting evils, a very noticeable change would soon ensue. The general management and distribution of discoveries is such as to increase the already existing Karmic inequalities and to set up new moral causes. Dr. Wm. H. Welch, in conference before six health agencies, says:

> When a Koch discovers the tubercle bacillus, a Banting discovers insulin for the relief of diabetes, or a von Behring an anti-toxin for the cure of diphtheria, or a Park demonstrates the value of the anti-toxin for the prevention of diphtheria, the world draws a long breath as if saying to itself, "Now we are rid of that terror which has haunted the human race for centuries." It then straightway forgets and goes on its way comfortably, assuming that, of course, the great discovery or invention is being carried into effect.
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> The actual facts are quite different. A few people, those of unusual initiative, or ample means, or who happen to be under the care of exceptionally alert physicians, or within the jurisdiction of exceptionally competent health officers, receive the benefits of the new discoveries, but the great mass of the human race goes on as before, and the death rate from the diseases is reduced slowly and over long periods of time. *(Time,* Nov. 30, 1925.)

The famous surgeon, Dr. William J. Mayo, remarks plainly that surgeons "must stop operating on pocket books and begin operating on insides," and that the hospitals must give the middle class citizen as good treatment as they give the poor and the wealthy—that "one must be scum or wealthy nowadays in order to afford hospital care." *(Washington Daily News,* October 19, 1925.)

There needs to be more understanding of the fact of Universal Consciousness in nature, and that every form of life has its own peculiar individual Karma dating back for untold millions of years. This ancient experience and development of function, if properly studied, would show the reason why, among other things, the most deadly of germs may be quite harmless when planted in tissue upon which they are not accustomed to feed. *(Science,* January 8, 1926.)

EXPERIENCE

Two hundred million years ago, says Prof. John W. Gruner, there were living beings—algae—and in all probability, most of the elementary forms of life, from which bacteria and even human cells are descended, have a history coeval therewith. There is an entire hierarchy of consciousness behind visible phenomena, rising from the most elemental, to forms superior to that possessed by man. Nature, left untrammelled, has a wonderful self-administrative power. It is even the fact that polluted waters are able to develop a mysterious substance which purifies them and acts as a germ antidote. *(Science,* November 20, 1925.) Far more is it the case within the human economy.

The common experience and common sense of the masses in general, regarding disease, has been seriously under-estimated. While some folklore along that line is pure superstition, there is also much which is either the result of practical experience or tradition descended from the days when the Ancient Wisdom was publicly known and publicly reverenced. The use of iodine as a preventive of goitre has been "discovered" among many peoples in various parts of the world, a fact which is considered "strange." *(Science,* February 5, 1926.) Dr. K. K. Chen has discovered a successful "new" treatment for colds based upon an herb known to the Chinese for 5,000 years. *(Washington Post,* January 18, 1926.) We have several times noted the vindication of the ancient doctrines regarding the life-giving properties of moonlight. This is remarked upon in the *Forum* for November, 1925.

> The moon . . . stands in closer relations to Earth than any other sidereal orb. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. *(Secret Doctrine,* 1888, I, 386.)
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> Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. *(S.D.* I, 394.)

Moonlight is *polarized* sunlight. Light is now known to be electro-magnetic in nature. When the exact relation between light and magnetism is understood, the above paragraphs will have more meaning for modern science. Sunlight as a curative for disease was very anciently known. That knowledge, in fact, was the basis of

forms of sun-worship. Its many effects are now recognized, as for instance *Science,* January 22, 1926, shows that ultra-violet light will prevent or cure rickets and other diseases. As H. P. Blavatsky said long ago: "Growth thrives most under the *blue ray.*"

Moreover it has just been discovered that music may be used to cause or retard sickness *(Literary Digest,* January 16, 1926), but there is even more in music than this.

> For Sound generates, or rather attracts together, the elements that produce an *ozone,* the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one thrice saved from death* by that power, the writer ought to be credited with knowing personally something about it. *(S.D.* I, 555.)

Moreover the *metaphysical* causes of some epidemics, which perhaps go hand in hand with the physical, are not at all recognized. H. P. Blavatsky taught that grippe, or rather "Spanish 'flu," had a causation which was chemical and also metaphysical, rather than bacteriological. Peary, in his Arctic explorations, found that grippe epidemics in Greenland, where no visible connection was possible, coincided with others in Europe and America. *(The North Pole,* p. 166.)

The Role of Moral Discipline

Gluttony was regarded and taught to be a gross misdemeanor, spiritually and physically, considered by ancient sages as resulting in slavery to the senses and a disturbance of the Karma of subordinate beings composing the human constitution. Inasmuch as practically every civilized being, especially in America, is guilty of that sin, in the sense of eating more than he needs—and in fact, glories in the "modern progress" which enables him to commit it—there is little wonder that cure by fasting has proven remarkably efficacious; for it is a moral discipline as well as a physical one, and usually strikes at ills which have had an immediate moral cause. Yet the protagonists of this wise, natural, and beneficial method are laughed at, when not actively persecuted by orthodox medical science. In *Physical Culture* for December, 1925, is the history of Linda Burfield Hazzard, an expert in the fasting treatment (for it needs expert administration), whose exposure of methods of persecution, medieval in their blind bigotry, is a lasting discredit to the medical profession.

The Veils of Maya

Less materialistic than the American, British commentators are beginning to recognize the metaphysical facts behind the visible seeming.

A short time ago a distinguished doctor was asked what he considere the most important medical discovery of the present century. He repli without hesitation: "The discovery of our own ignorance."

His view is shared, without doubt, by an increasingly large number his colleagues. The medical profession to-day is restless and dissatisfied. is also disappointed. The abounding hopes which were cherished when t work of Pasteur and Lister first became known have to a large extent grow cold. Bacteriology, the science of germs, has not proved to be the master k to all the problems of disease which it was expected to open. Nor have t other sciences which medicine has pressed into its service unlocked t sealed doors. The doctor of to-day is still confronted almost every ho of his working life with symptoms which he cannot interpret, with ailmen which he cannot understand, and with distresses which he cannot reliev He appeals in vain, in this difficulty, to the scientific laboratories, to t chemists and physicists, to the bacteriologists and pathologists, who, he h been taught to believe, possess a wisdom superior to his own. Their answe bewilder rather than help him. . . .

The germs of disease exist; but there exists also a human power self-defence which is the sure shield of life.

And this power is spiritual and mental as well as bodily. "Who sha minister to a mind diseased?" He who wrote those words was nearer t truth than the ultra-materialists of the nineteenth century. It is one thi to ascertain the exact functions of every organ of the body, those whi govern its most mysterious chemistry as well as those which govern its mo obvious mechanics. It is quite another to understand how life itself affected by those factors which cannot be measured, weighed, or estimat by any test the laboratory can devise. Just as materialistic science cann explain in terms of chemistry or physiology the production of "Hamlet" the Iliad, so it is powerless to probe the secret of the influence of mind a spirit on the bodily health. Yet the enormous importance of the imponde ables is obvious. The foundations of this power of self-defence extend the deepest springs of conduct, and its influence pervades every cell of t living organism. A greater understanding of this power, with a view cultivating and augmenting it, is the highest objective of medicine. *(Ev ning Standard,* London, November 27, 1925.)

It is suggested to medical science that it substitute that obje tive for its present ones; and yet—can medical science, any mo than "Christian" science—be trusted to understand that mental a spiritual rectification must be made for its own sake and for t sake of humanity, and not for the sake of personal bodily health?